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ABSTRACT

In advancing an overall organizational pattern for the field of cross-cultural communication, it seems logical to divide the cross-cultural studies into the two major categories of international and intercultural. Four major types of communication can be classed as international: diplomatic and international political communication, American overseas commercial and recreational communication, American overseas religious and humanitarian communication, and communication of foreign nationals in the United States. Intercultural communication can be broken into the following five major divisions: culture studies, language studies, interethnic communication, minority rhetorics, and intragroup communication. A number of studies are described which have been conducted on each of the topics listed under the international and intercultural categories. (JM)

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Toward an Organizational Framework for Cross-Cultural Communication

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CS 501 350

Toward an Organizational Framework
for Cross-Cultural Communication

Franklyn S. Haiman believes that the year 1968 signaled the end of "rational discourse."[1] If, indeed, that honored tradition in speech communication met its demise in that year, the void seems not to have long remained. For the year 1968 marks the beginning point of an accelerated interest in cross-cultural communication.

Prior to 1968, most of the publications classified as cross-cultural dealt with international communication. Fred L. Casmir's excellent bibliography[2] lists eight books and thirteen articles published prior to 1968. Seven of the books are clearly international in approach and the other one is an anthropological study of the life of early natives of the Southwest. Of the thirteen articles, eight deal with international communication and the remaining five could be related to either inter- or intra-national communication processes.

However, two major problems plagued scholars in the area--the absence of clear-cut, agreed-upon definitions and organization and the uncertainty of relationships to other academic interest areas. Generally there seemed to be no central group or journal to which scholars could relate. Speech communication journals published articles occasionally, and psychology, sociology, and anthropology journals included items sporadically. During 1968-1972 the Florida FL Reporter[3] was perhaps the most

prolific and productive journal in this field. By 1974 the Speech Communication Association had published the first International and Intercultural Communication Annual.[4] A major portion of the September 1975 issue of The Speech Teacher[5] was devoted to this topic, and Volume II of the International and Intercultural Communication Annual[6] became available early in 1976.

The acceptance of cross-cultural communication as an independent interest area with recognition for scholarly research solved one of the two basic problems. The other, the absence of clear-cut, agreed-upon definitions and organization, remains.[7] It is toward the end of advancing an overall organizational pattern for the field of cross-cultural communication that this paper is addressed. The procedure used will be to create a systematic pattern for organizing and classifying international and intercultural communication literature and to cite selected studies which typify and illustrate the classifications.

Approaches to Cross-Culture Studies

To divide cross-cultural studies into two major categories--international and intercultural--seems obvious. Rich, Harms, Sitaram, Condon and Yousef, and Fischer[8] all offer some kinds of general dichotomies and basic definitions. Most of the definitions suggest that international communication takes place between countries or across national boundaries; whereas, intercultural communication occurs between people of different

cultures. The dichotomy and the accompanying definitions are not, however, as clear or as complete as they might appear. Maletzke points out some of the causes for confusion:

> Whereas intercultural communication is an exchange of meaning between cultures, international communication takes place on the level of countries or nations, which is to say across frontiers. This means: Intercultural and international communication can, on occasion, be identical; but this is not always so. Very often people who belong to a common culture are separated by a state frontier, with the effect that international communication is taking place within a single culture. And, the contrary case, humans of quite differing cultures can be united in the same state, so that within this single state intercultural communication can take place.[9]

From this statement it seems clear that there may be no real relationship between culture borders and national boundaries.

International Communication

Despite the absence of clear-cut separation of the areas, some generalizations can be made. Four major types of communication can be classed as international:

1. diplomatic and international political communication
2. American overseas commercial and recreational communication
3. American overseas religious and humanitarian communication
4. communication of foreign nationals in the United States

Diplomatic communication usually involves an unspecified but "official" source. As such it purports to be the pronouncement of the entire government and the entire population of the nation. International political communication, on the other hand, has specified message sources. While those sources may be setting

forth government policy statements, there is not the intangible nature associated with diplomatic communiques. Included in the latter category is communication both by American political figures visiting a foreign country and by political figures in the United States whose message is intended primarily for a foreign government and its citizens.

Prosser offers numerous examples of studies dealing with diplomatic and international political communication. Suleiman's "The Arabs and the West: Communication Gap," Borthwick's "The Islamic Sermon as a Channel of Political Communication," and O'Brien's "International Propaganda and Minimum World Public Order"[10] are typical. Other examples include Hall and Whyte's analysis of Richard Nixon's travels in Latin America,[11] John F. Kennedy's "Ich Bin ein Berliner,"[12] and Stewart's "American Advisors Overseas."[13]

Commercial and recreational communication includes persons on short trips for either business or recreational reasons as well as personnel on long term commerical and military assignments overseas. Literature in these areas is generally scarce, but preparation for overseas travel seems to vary widely. It may involve only a brochure or lecture by a travel service offering some "do's and don't's," or it may necessitate considerable study as in the case of some college programs of travel and study abroad. In the military, also, wide variations exist. For example, officers and enlisted personnel in critical assignments may receive extensive cultural training; whereas, routinely

assigned enlisted men may receive only one or two lectures on "proper conduct."

The need for cultural background in overseas business activities is becoming increasingly recognized. For example, the use of a culture assimilator for businessmen is described in studies by Martin Chemers[14] and by Fiedler, Mitchell, and Triandis.[15] More recently, the need for communication training in multinational organizations is set forth by Yousef and Briggs.[16]

Religious and humanitarian overseas communication may include a spectrum ranging from religious missionaries to peace corps workers. Almost every religious group which sends missionaries abroad offers some kind of cultural orientation. It is probable that the extent and quality of the training is as diverse as the doctrines of the hundreds of groups involved. The Peace Corps conducts extensive training for its staff and volunteers. Usually the training is done in the country to which the worker is assigned and takes place both before and during active service. Training for the Peace Corps and other Action agencies is almost exclusively experiential training.[17] The only theoretical material employed to any extent is the Humrro Workshop in Intercultural Communication.[18] Little research has been done on training for overseas service and the absence of reliable, scholarly literature creates a void in this important area of consideration.

The communication patterns of foreign nationals in America are treated in articles such as Windt's "The Rhetoric of Peaceful Coexistence: Khrushchev in America, 1959"[19] and Andrei A.

Gromyko's speech "U.S.S.R. Foreign Policy, Arms Limitation and Other Treaties."[20] Also included in this division are the communication patterns and problems of foreign students attending American colleges. Though little researched, this area seems important enough to merit considerable attention. Some research has been done in teaching the English language to foreign students, but little has been done with the cultural milieu in which foreign students find themselves. A few articles such as Cable's "Foreign Students in the United States,"[21] Hagey and Hagey's "Meeting the Needs of Students from Other Cultures,"[22] and Maxwell's "Foreign Students and American Academic Ritual"[23] are available.

Inherent to most international communication situations is the problem of language differences. Therefore, usually either translators are involved or one of the parties is forced to speak in a language other than his native tongue. In the former case, problems associated with translation arise, not dissimilar to the problems faced by rhetorical critics attempting to analyze the oratory of Cicero or ghostwritten speeches. If one of the speakers uses a language other than his native tongue, his degree of fluency and comfort with the language employed may be a much larger determiner of the communication outcomes than events in the interaction. In fact, Koenig suggests that language choice for bilingual speakers may be a strong indicator of attitude, status, and perhaps even inner-conflicts.[24] An understanding of the psychology and sociology of natives of other countries makes it

obvious that all nations and peoples do not attach equal value or importance to people, objects, or events. Chu[25] and Becker[26] pointed out some major methodological problems several years ago and more recently such problems have been amplified by Burk[27] and Brashen.[28] Hall points out many of the differences in non-verbal signals.[29]

Intercultural Communication

Intercultural communication can be broken into five major divisions:

1. culture studies
2. language studies
3. inter-ethnic communication
4. minority rhetorics
5. intra-group communication

The most basic and perhaps most developed area of intercultural communication is culture studies. This type of research uses sociological or anthropological methodology to determine beliefs, values, mores, customs, etc. of the culture. While this type of study often does not deal directly with communication, it provides valuable and perhaps essential background information upon which a study of communication should be based. Goodwin and Holley recognized the multiplicity of approaches to the study of intercultural communication and described the routes taken by various disciplines in considering intercultural idea transfer.[30] Birket-Smith discusses the concept of culture more generally and includes

communication as an aspect of it.[31] Cultural studies dealing specifically with the problems of Chicanos, Blacks, and Native Americans abound. Representative references dealing with Chicanos include La Raza: The Mexican American,[32] and The Mexican American People.[33] Black readings presenting the sociological approach include Black Self-Concept,[34] The Jesus Bag,[35] and Black Like Me.[36] Applicable works on American Indians include Hertzberg's The Search for an American Indian Identity,[37] Josephy's Red Power,[38] and Levitan and Hetrick's Big Brother's Indian Programs--With Reservations.[39] The economic status of Indians is documented in Sorkin's American Indians and Federal Aid.[40]

More universally, culture studies are beginning to consider seriously the intercultural aspects of mass media that Schramm hinted at in 1964.[41] Cherry's World Communication: Threat or Promise? blends the concerns of the areas of mass media and society.[42]

A second major division consists of language studies, i.e. linguistic and semantic studies. Often these studies attempt to make comparisons or trace origins of language types through grammatical structures or word meanings, or to compare vocabularies or language styles or usages. Language and Poverty,[43] edited by Frederick Williams, was one of the first books to focus attention on the correlation between language usage and socio-economic levels. For many scholars and educators, this book forced recognition of the fact that often in America economic

stratification presumes to a large extent ethnic and cultural classification also. "Culture and Communication: Implications for Black English in the Classroom"[44] and "Bilingual Elementary Schooling"[45] are two examples of the many articles available on the topic. Language in Sociocultural Change[46] provides a background in theory in this area, and Black Language Reader,[47] edited by Bentley and Crawford, contains numerous specific articles on the topic.

A third division involves inter-ethnic communication patterns. Often these studies address the problem of how whites may more effectively communicate with members of minority groups. Another frequently used format involves analysis of how minorities feel about white culture. Also included are studies of strategies by which minorities can best present their cause to the majority culture. Despite the differences in definition of Smith's "transracial communication"[48] and Rich's "interracial communication"[49] the term inter-ethnic seems to be adequate to include both and other relationships which these definitions do not include. One of the first books on ethnic relations is Strangers Next Door.[50] They and We[51] is also a non-technical discussion of racial relations. Joyce F. Buck's "The Effects of Negro and White Dialectal Variations Upon Attitudes"[52] and James Sledd's "Bi-Dialectalism: The Linguistics of White Supremacy"[53] are more scholarly presentations. More effective white-minority communication in education is discussed in Teaching Multi-Cultural Populations[54] and Speech Communication Instruction.[55] Gordon Allport's durable work The

Nature of Prejudice[56] is basic to developing perspective in this area.

A fourth major division is minority rhetorics. These studies generally involve traditional analyses of the rhetorical theories and oratorical practices of selected minority groups or individuals. Several books deal with minority rhetoric. Among these are The Chicanos: Mexican-American Voices[57] and Indian Oratory: Famous Speeches by Noted Indian Chieftains.[58] Language, Communication and Rhetoric in Black America[59] discusses communication experiences of Black America and The Voice of Black America[60] is a source of noteworthy speeches by Black Americans.

The fifth major division is intra-group communication. Communication patterns within a group may differ considerably from communication with those outside the group. Intra-group communication among Blacks has been the subject of considerable study. Labov's Language in the Inner City[61] treats Black vernacular in detail. Wolfram and Fasold's "Toward Reading Materials for Speakers of Black English: Three Linguistically Appropriate Passages"[62] gives examples of Black discourse, as does Kochman's "Rapping in the Black Ghetto."[63] Inter-group and intra-group communication patterns are contrasted in "'Everyday Talk' and 'School Talk' of the City Black Child."[64] Social customs among ghetto youths are discussed in Horton's "Time and Cool People"[65] and in The Jesus Bag.[66] Little material is available on intra-group communication of other minority groups.

No doubt, the process of subdivision could go on indefinitely.

The classifications given should, however, be sufficient to classify an overwhelming amount of the material available in cross-cultural communication.

Summary

This paper has focused on one major problem which has persisted for scholars of cross-cultural communication--the absence of standardized definitions and an accepted organizational pattern. In this paper cross-cultural communication was divided into two major classifications, international communication and intercultural communication. International communication was divided into four subheadings: diplomatic and international political communication, American overseas commercial and recreational communication, American overseas religious and humanitarian communication, and communication of foreign nationals in the United States. Intercultural communication was classified under five subheadings: culture studies, language studies, inter-ethnic communication, minority rhetorics, and intra-group communication. Representative selections for each subclass were presented.

Notes

[1]Franklyn S. Haiman, "The Rhetoric of 1968: A Farewell to Rational Discourse," Contemporary American Speeches, ed. Wil A. Linkugel, R. R. Allen, and Richard L. Johannesen, 2nd ed. (Belmont, California: Wadsworth Publishing Co., 1969), pp. 153-167.

[2]Fred L. Casmir, International-Intercultural Communication, An Annotated Bibliography (Falls Church, Va.: SCA ERIC, 1973).

[3]Alfred C. Aarons, ed., Florida FL Reporter. During the period from 1968-1970 over twenty-five dialect and cross-cultural language studies were published.

[4]Fred L. Casmir, ed., International and Intercultural Communication Annual, I (New York: Speech Communication Association, 1974). Hereafter referred to as IICA, vol. I.

[5]Mary M. Roberts, ed., The Speech Teacher, 24 (1975), pp. 181-260.

[6]Fred L. Casmir, ed., International and Intercultural Communication Annual, II (Falls Church, Va.: Speech Communication Association, 1975). Hereafter referred to as IICA, vol. II.

[7]The lack of definition and organization in this area of study is a common complaint. For a recent example, see Jerry L. Burk, "Intercultural Communication Vistas: Description, Concept, and Theory," in IICA, vol. II, p. 32.

[8]Andrea L. Rich, Interracial Communication (New York: Harper and Row, 1974), pp. 4-5; L. S. Harms, Intercultural Communications (New York: Harper and Row, 1973), pp. 40-41; K. S. Sitaram, "What is Intercultural Communication?" in Intercultural Communication: A Reader, eds., Larry A. Samovor and Richard E. Porter (Belmont, California: Wadsworth Publishing Co., 1972), pp. 20-23; John C. Condon and Fathi S. Yousef, An Introduction to Intercultural Communication (Indianapolis: Bobbs-Merrill Co., 1975), pp. 34-35; Heinz-Dietrich Fischer, "Forms and Functions of Supranational Communication," in International Communication, eds., Heinz-Dietrich Fischer and John Calhoun Merrill (New York: Hastings House, Publisher, 1970), p. 12. Harms uses the term "cross-cultural communication" rather than "international communication" to refer to exchange between diplomats and government leaders.

[9]Gerhard Maletzke, "Intercultural and International Communication" quoted in Intercommunication Among Nations and Peoples, ed., Michael H. Prosser (New York: Harper and Row, 1973), p. 17.

[10]Michael W. Suleiman, "The Arabs and the West: Communication Gap," in Prosser, pp. 287-303; Bruce M. Borthwick, "The Islamic Sermon as a Channel of Political Communication," in Prosser, pp. 369-382; William V. O'Brien, "International Propaganda and Minimum World Public Order," in Prosser, pp. 417-428.

[11]Edward T. Hall and William Foote Whyte, "Intercultural Communication: A Guide to Men of Action," in Communication and Culture ed. Alfred G. Smith (New York: Holt, Rinehart, and Winston, 1966), pp. 567-576.

[12]John F. Kennedy, Ich Bin ein Berliner, in Linkugel, Allen and Johannesen, pp. 294-297.

[13]Edward C. Stewart, "American Advisors Overseas," in Samovar and Porter, pp. 279-285.

[14]Martin M. Chemers, "Cross-Cultural Training as a Means for Improving Situational Favorableness," Human Relations, 22 (1969), 531-546.

[15]Fred E. Fiedler, Terence Mitchell and Harry C. Triandis, "The Culture Assimilator: An Approach to Cross-Cultural Training," Journal of Applied Psychology, 55 (1971), 95-102.

[16]Fathi S. Yousef and Nancy E. Briggs, "The Multinational Business Organization: A Schema for the Training of Overseas Personnel in Communication," in IICA, vol. II, pp. 74-83.

[17]In a telephone interview Blythe Tennent, Employee Development Specialist for Action, expressed the belief that experiential learning is the only successful technique for teaching intercultural understanding. She also expressed doubts about present theoretical treatments of this topic. In her words, "Lectures don't work."

[18]The Human Resources Research Organization (Humrro), 300 N. Washington Street, Alexandria, Virginia is a non-profit organization which provides these workshops on a contract basis for various governmental, military, business, and private organizations. Dr. Alfred Kraemer, the originator of the program, conducts most of the workshops. Information regarding the content, development, and rationale of the workshops is available from Dr. Kraemer at the Humrro offices.

[19]Theodore Otto Windt, Jr., "The Rhetoric of Peaceful Coexistence: Khrushchev in America, 1959," in Prosser, pp. 200-213.

[20]Andrei A. Gromyko, "U.S.S.R. Foreign Policy, Arms Limitation and Other Treaties," speech presented before the General Assembly of the United Nations, New York, September 24, 1974 in Vital Speeches of the Day 41 (1974) pp. 34-39.

[21]John N. Cable, "Foreign Students in the United States," Improving College and University Teaching 22 (1974), 40-41.

[22]A. R. Hagey and Joan Hagey, "Meeting the Needs of Students from Other Cultures," Improving College and University Teaching 22 (1974), 42-44.

[23]Martha J. Maxwell, "Foreign Students and American Academic Ritual," Journal of Reading 17 (1974), 301-305.

[24]Edna L. Koenig, "Language and Ethnicity in Intergroup Communication," in IICA, vol. II, pp. 20-27.

[25]Godwin C. Chu, "Problems of Cross-Cultural Communication Research," in Samovar and Porter, pp. 303-310.

[26]Samuel L. Becker, "Directions for Inter-Cultural Communication Research," in Samovar and Porter, pp. 310-320.

[27]Burk in IICA, vol. II, pp. 30-39.

[28]Henry M. Brashen, "Research Methodology in Another Culture: Some Precautions," in IICA, vol. II, pp. 40-53.

[29]Edward T. Hall, The Silent Language (Garden City, N.Y.: Doubleday and Company, 1959); Edward T. Hall, The Hidden Dimension (Garden City, N.Y.: Doubleday and Company, 1969).

[30]C. D. Goodwin and I. B. Holley, Jr., "Toward a Theory of the Intercultural Transfer of Ideas," South Atlantic Quarterly, 67 (1968), 370-379.

[31]Kaj Birket-Smith, The Paths of Culture (Madison: The University of Wisconsin Press, 1965).

[32]Stanley Steiner, La Raza: The Mexican-American (New York: Harper and Row, 1969).

[33]Leo Grebler, Joan W. Moore, and Ralph C. Guzman, The Mexican-American People (New York: The Free Press, 1970).

[34]James A. Banks and Jean D. Grambs, eds., Black Self-Concept (New York: McGraw-Hill Book Co., 1973).

[35]William H. Grier and Price M. Cobbs, The Jesus Bag (New York: McGraw-Hill Book Co., 1971).

[36]John Howard Griffin, Black Like Me (New York: Signet Books, 1961).

[37]Hazel W. Hertzberg, The Search for an American Indian Identity (Syracuse, New York: Syracuse University Press, 1971).

[38]Alvin M. Josephy, Jr., Red Power (New York: American Heritage Press, 1971).

[39]Sar A. Levitan and Barbara Hetrick, Big Brother's Indian Programs--With Reservations (New York: McGraw-Hill Co., 1971).

[40]Alan Sorkin, American Indians and Federal Aid (Washington, D.C.: The Brookings Institution, 1971).

[41]Wilbur Schramm, Mass Media and National Development (Stanford, California: Stanford University Press, 1964).

[42]Colin Cherry, World Communication: Threat or Promise? (New York: Wiley-Interscience, 1971).

[43]Frederick Williams, ed., Language and Poverty (Chicago: Markham Publishing Co., 1970).

[44]Thomas Kochman, "Culture and Communication: Implication For Black English In the Classroom," Florida FL Reporter (Spring/Summer, 1969), pp. 89-92 and 172-174.

[45]Theodore Andersson, "Bilingual Elementary Schooling," Florida FL Reporter (Spring/Summer, 1969), pp. 37-40.

[46]Joshua A. Fishman, Language in Sociocultural Change (Stanford, California: Stanford University Press, 1972).

[47]Robert H. Bentley and Samuel D. Crawford, eds., Black Language Reader (Glenview, Ill.: Scott-Foresman and Co., 1973).

[48]Arthur L. Smith, Transracial Communication (Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1973), p. 9.

[49]Rich, p. 13.

[50]Robin M. Williams, Strangers Next Door (Englewood Cliffs, N. J.: Prentice-Hall, Inc. 1964).

[51]Peter I. Rose, They and We (New York: Random House, Inc., 1974).

[52]Joyce F. Buck, "The Effects of Negro and White Dialect Variations Upon Attitudes," in Samovar and Porter, pp. 153-159.

[53]James Sledd, "Bi-Dialectalism: The Linguistics of White Supremacy," in Samovar and Porter, pp. 159-168.

[54]James C. Stone and Donald P. De Nevi, eds., Teaching Multi-Cultural Populations (New York: D. Van Nostrand Co., 1971).

[55]Deems M. Brooks, ed., Speech Communication Instruction (New York: David McKay Co., 1972).

[56]Gordon Allport, The Nature of Prejudice (Cambridge, Mass.: Addison-Wesley Publishing Co., 1954).

[57]Ed Ludwig and James Santebanez, eds., The Chicanos: Mexican American Voices (Baltimore: Penguin Books, 1971).

[58]W. C. Vanderwerth, Indian Oratory: Famous Speeches by Noted Indian Chieftains (New York: Ballantine Books, 1972).

[59]Arthur L. Smith, Language, Communication, and Rhetoric in Black America (New York: Harper and Row, Publishers, 1972).

[60]Arthur L. Smith and Stephen Robb, The Voices of Black America (Boston: Allyn and Bacon, Inc., 1971).

[61]William Labov, Language in the Inner City (Philadelphia: University of Pennsylvania Press, 1972).

[62]Walter A. Wolfram and Ralph W. Fasold, "Toward Reading Materials for Speakers of Black English: Three Linguistically Appropriate Passages," in Bentley and Crawford, pp. 172-184.

[63]Thomas Kochman, "Rapping in the Black Ghetto," in Samovar and Porter, PP. 141-153.

[64]Barbara Wood and Julia Curry, "'Everyday Talk' and 'School Talk' of the City Black Child," The Speech Teacher 18 (1969) 282-296.

[65]John Horton, "Time and Cool People," in Samovar and Porter, pp. 84-96.

[66]Grier and Cobbs.